This result, it is believed, could not be shown among any other class of men in any rank of life.

Longevity of Paupers.—The statistics lately published of the longevity of Peers, and particular classes, have brought out in the *Times* a piece of information from a correspondent, who signs himself "Veritas." He writes, that the united ages of 69 inmates of the Ratcliff and Wapping workhouses amount to 5,538 years, or an average of 80 each, and 292 persons in the same houses enjoy an average of 70 years each.

The Government and Reform.—Mr. Gilpin, Secretary of the Poor-law Board, and member for Northampton, when addressing his constituents, told them he had every reason to believe that Lord John Russell would introduce his Bill of 1860 with some modifications, which would be likely to secure the goodwill of the House. The advice of the hon. gentleman to send in reform petitions by the thousand ought to be acted upon at the fitting moment.

The New Coins have at length made their appearance. Of less bulk than the old copper coins, they will be more convenient. The Royal proclamation on their issue states, that not more than one shillings worth of the penny, and sixpence worth of the halfpenny or farthing, will be a *legal* tender.

The Jesuits in Italy.—The Superior-General of the Order has sent a spirited protest to the King of Sardinia, against the recent proscriptions and confiscations to which this society has been subject. It is curious to hear of these astute persecutors protesting against persecution!

University of Cambridge.—It is no slight indication of the progress of liberal feeling in this university, that, at the late election of a teacher of Hindustani, a Mahomedan was within two votes of being elected; Mr. Stephen, the successful candidate, having 74, and Syed Abdoolah, 72.

Church Rates.—The Mayor of Kidderminister, G. Turton, Esq., and thirteen other recusants, have been summoned for church-rates. The legality of the rates was questioned, and all the cases were therefore dismissed.

Mr. Layard, the celebrated Eastern traveller, has been elected M.P. for the borough of Southwark by a large majority, in the place of the late Admiral Sir Charles Napier, Bart.

The Queen Dowager of Sweden, widow of Bernadotte, died suddenly a few days ago at an advanced age, it is said whilst dressing to attend a theatre, to witness a representation of "Life is a dream."

English and American Taxation.—*United Kingdom:* Population, 30,000,000; government expenditure, £76,000,000; local expenditure for county, town, and parochial purposes, £18,000,000, making a grand total of £94,000,000. *United States:*—Population, 31,000,000, being 1,000,000 more than that of the United Kingdom; government expenditure, £13,000,000, as against £76,000,000; local expenditure, £9,000,000, as against £18,000,000. From which it appears that American general and local taxation—even if we deduct the interest of our national debt—is considerably less than half ours.

REVIEW OF THE PAST MONTH,

Wednesday, December 26th.

At Home.—Her Majesty and the Royal Family have been quietly enjoying the winter festival in Windsor Castle, uninterrupted, apparently, by any visitors except relatives, such as the venerable Duchess of Kent and the Prince and Princess of Lienengen.—Parliament is to meet on Tuesday, Feb. 5, for the dispatch of business.—Another of England's former Prime Ministers, the Earl of Aberdeen, has gone the way of all the earth, at an advanced age.

Abroad.—The latest intelligence from *China* reached England and France by way of Russia, overland. It appears that the gates of Pekin were opened to the allied armies, who entered and took possession of one of the palaces, in which they found immense treasures. In a *few* days a treaty of peace was made, and the allies left the city. A large sum is to be paid for the expenses of the war. England, it is said, will receive Five Millions. But only Parkes and Loch, and five or six soldiers, have been sent back; and it is now feared that the rest have perished under cruel treatment.—In *Italy* there is not much change. The Sardinians are bombarding Gaeta, and the French yet occupy Rome. Garibaldi, from his island home, calls upon all good Italians to make "Italy and Victor Emmanuel" their watchword, and also calls for an army of 500,000 men to rescue Venetia in the spring.—The present President of the *United States*, Buchanan, in his "message" blames the Northern States for agitating the slavery question, but tells the Southern States that they must submit; though, he says, the Government have no power to compel them! The bluster about secession seems to make little progress.—*Austria* is in great perplexity; the Hungarians will not be satisfied with anything less than their ancient constitution.—The Emperor of the French, who has granted more *freedom* of debate to his senators, and relaxed the restrictions on the press, has also ordered that passports shall not be required from the English.

Marriages.

Sep. 19, at Barkly-terrace, East Melbourne, Victoria, by the father of the bride, assisted by the Rev. James Taylor, Caleb J. Jenner, Esq., late of Ballarat, son of Thomas Jenner, Esq., Dacre Park, Lee, Kent, to Annie Eliza New, only daughter of the Rev. Isaac New.

Nov. 12, at the baptist chapel, Abercarne, near Newport, by the Rev. T. Thomas, Joseph Workman, Esq., to Miss Mary Davies, both of Abercarne. The happy couple were presented by the school with a handsome family Bible, in commemoration of its being the first marriage solemnized in that chapel.

Nov. 12, at the baptist chapel, Pole Street, Preston, by Mr. R Webb, Mr. Henry Lowe, to Miss Catharine Shaw. This being the first marriage solemnized in the chapel, the minister presented the married couple with a beautiful Bible.

Nov. 13, at the baptist chapel, Lincoln, by the Rev. W. Goodman, B.A., the Rev. R. Williams, baptist missionary, late of Agra, to Rebecca, relict of the late Mr. James Wilson, East Retford, Notts.

Nov. 15, at the baptist chapel, Barton Mills, by the Rev. James Richardson, Mr. C. H. Chapman, of Isleham, to Emma, fourth daughter of Mr. C. Secker, of Mildenhall.

Nov. 15, at the baptist chapel, Wotton-under-Edge, by the Rev. Thomas Francis, Mr. Walter Fry, to Miss Emily Summers.

Nov. 17, at Trinity Chapel, East India-road, London, by the Rev. G. Smith, Captain W. W. Williams, commander of the missionary ship *John Williams*, to Miss Harriett B. Poole, of Canton Street, Poplar.

Nov. 17, at Byron Street General Baptist chapel, Leeds, by the Rev. R. Horsfield, Mr. J. Kippax, to Elizabeth, daughter of the late J. W. Howard, Esq.

Nov. 18, at the baptist chapel, Brixham, Devon, by the Rev. M. Saunders, Mr. William Henry Judson Ferris, to Miss E. Sparks.

Nov. 19, at the baptist chapel, Whitchurch, Hants, by the Rev. Thomas Morris, Mr. Charles Gamble, to Miss Ann Holloway.

Nov. 22, at Mare Street baptist chapel, by the Rev. D. Katterns, Thomas Kelsey, Esq., of King Edward's Road, Hackney, to Elizabeth Mary, eldest daughter of George B. Woolley, Esq., of Well Street, Hackney.

Nov. 23, at Frogmore street baptist chapel, Abergavenny, by the Rev. J. C. Butterworth, M.A., Mr. J. Wyke, to Anne, eldest daughter of the late Mr. J. Michael, of Abergavenny.

Dec. 7, at Ightfield, Shropshire, by the Rev. S. Manning, baptist minister, Thomas Powell, Esq., of Marchamley, to Emily, youngest daughter of John Manning, Esq., late of Leicester, now of Ightfield.

Dec. 8, at Hammersmith, by the Rev. Dr. Leechman, baptist minister, Mr. Charles Burgis Ballard, eldest son of Edwin Ballard, Esq., Faringdon, to Phillis, second daughter of the late John Atkinson, Esq., of Hammersmith.

Dec. 9, at the baptist chapel, Brixham, by the Rev. M. Saunders, Mr. Jonathan Effer Parnell, to Miss Mary Ann White.

Dec. 11, at the baptist chapel, Quainton, Bucks, by Rev. D. Walker, Mr. W. Harris, of North Marston, to Miss King, of Quainton.

Dec. 23, at the General Baptist chapel, Macclesfield, by the Rev. J. Maden, Mr. Richard Acton, to Miss Caroline Benson.

Deaths.

Oct. 23, at Ballard Vale, Andover, Massachusetts, Mr. Peter Platt, formerly of Stalybridge and Ashton, and for more than fifty years a respected and consistent member of the baptist church, aged 71 years.

Nov. 7, at the house of his daughter, at Hackney, Wm. Morton, Esq., of Amersham, aged 77 years. He had been for upwards of thirty-three years a deacon of the baptist church at Amersham.

Nov. 30, at Llangollen, North Wales, the beloved wife of the Rev. John Prichard, baptist minister, after a short illness. "She fell asleep in Jesus."

Nov. 30, at Biggleswade, Mary Malden, relict of the late Mr. Joshua Malden, at the advanced age of 103. For about sixty years she was an esteemed and consistent member of the church at the Old Meeting House, and was a generous and liberal supporter of our christian and philanthropic societies.

Dec. 6, after intense suffering, Marianne, wife of the Rev. James Mules, LL.B., and eldest daughter of the late Robert Grove Leslie, Esq., Deputy Advocate-General for Ireland, aged 62 years. The departed lady was baptized by the Rev. J. H. Betts, at Trinity chapel, Southwark, on Oct. 23, 1856, and became a member of the church assembling there for Divine worship, and continued to be so till death, although, from constant illness, she was unable to attend public worship.

THE

BAPTIST REPORTER.

FEBRUARY, 1861.

THE GREAT CRISIS OF THE UNITED STATES;

ITS CAUSES AND PROBABLE RESULTS.

"DISRUPTION, ANARCHY, RUIN!" are now the cries which reach us by every mail from the Great American Republic.

Without entering upon the history of this extensive and powerful confederation, the progress of the forced labour system in half of the States with its attendant horrors, the recent election of a presumed anti-slavery President, or the alarming intelligence to which we have just referred, we prefer to fix attention upon the one great moving cause of the dreadful storm which now threatens to burst with awful fury upon the whole of that vast region.

And here the OLD BOOK is right again, as it ever infallibly is, "FOR THE LOVE OF MONEY IS THE ROOT OF ALL EVIL: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

To the cupidity of the cotton-growers of the Southern states, and the selfishness of those mortgagers in the Northern, to whom the southern planters have pledged their estates, may be traced the wide and yet widening extension of the slave system, with all its consequent "sins and sorrows." England itself, so far as it is represented by such slaves of mammon, is not guiltless of upholding that accursed system.

The dread of failure in the supply of the raw material of cotton influences many in our land to palliate, if not to uphold, the beastly system of slave-breeding, the unbending tyranny of the cruel taskmaster, and the unnatural hopeless separation of husbands, wives, and families. The *Times*, for instance, of yesterday, (Jan. 18) writes encouragingly in favour of the southern secession, and cheers the seceders with the prospect of the vast and rich regions they will soon exclusively occupy, with the addition of Cuba and Mexico! Honestly it ought to have done more, by reminding them that then they would have a clear course for the re-establishment of the slave trade. But this would have been too barefaced, too anti-English for its own interests.

England is the great consumer of cotton; by far the principal customer of the American cotton grower. So long as she pays over to him thirty millions a year for the raw material, let the world say what it may of the monstrous iniquity, he will contrive to breed slaves and drive them to unrequited labour. The great desideratum is to obtain a full supply from other regions by free labour. We rejoice that, although we fear for other reasons than hatred of slavery, the manufacturers of Lancashire have been, for some time now, on the look-out for other fields for the supply of cotton. And although economical or prudential reasons may chiefly influence them, such as, a desire for a cheaper article, or the fear of a failure in the American crop by the breaking up of the slave system in that land, yet we rejoice, we say, that they are adopting vigorous measures to obtain adequate supplies independent of the United States. This, if successful, would be striking a blow at the root of American slavery, and English men and women might bless themselves that they were not now working up, or wearing garments, that had been produced by the sweat, and tears, and blood of their fellow-men.

It affords us great pleasure to find that a talented young nobleman, the heir of the renowned house of Marlborough, is devoting his energies and influence to this great object. At a special meeting recently held of the Birmingham Chamber of Commerce, the Mayor, A. Ryland, Esq., who presided, said:—It could not be a matter of indifference to them as to whether a new market of considerable extent was opened for their produce; and it would be a dereliction of their duty if the Birmingham Chamber of Commerce remained silent, when by making their voice heard at the Foreign Office they might aid the efforts now being made for the establishment of a settlement on the west coast of Africa for the cultivation of cotton. The details of the proposed plan would be fully explained by Lord Alfred S. Churchill, who had attended that meeting for the purpose.

Lord ALFRED S. CHURCHILL expressed his thanks for being afforded that opportunity of explaining why it was considered desirable that a consul should be appointed at Abbeokuta. The movement was one of recent date, and the society with which he was connected—the African Aid Society—only commenced operations at the close of the last session of Parliament. It resulted from the arrival in this country of two coloured gentlemen who had returned from Abbeokuta and Yoruba on the west coast of Africa. These gentlemen had been sent by the coloured inhabitants of Canada to ascertain if there were not some spots on the western coast of Africa to which they and their families might emigrate, and enjoy that freedom which was denied them in the United States. Though the negroes enjoyed equal liberty in Canada with the whites, still the climate was so fatal that it was considered necessary to look out for a more favoured locality. The deputation thus appointed to visit Africa gave a glowing description of that country, both as to the inhabitants, and the adaptability of the soil to the cultivation of the cotton plant. They had also succeeded in concluding a treaty with the King and Chiefs of Abbeokuta, by which the coloured people in Canada would be enabled to return to their native country, and enjoy all the privileges accorded to the natives. The third article of that treaty was as follows:—"That the commissioners on their part also agree that the settlers shall bring with them, as an equivalent for the privileges above accorded, intelligence, education, a knowledge of the arts and sciences, agriculture, and other mechanical and industrial operations, which they shall put into immediate operation, by improving the lands, and in other useful vocations." It was upon that particular article that the African Aid Society based its whole operations. They were anxious to introduce into Africa a portion of that skilled labour now resident in the United States and Canada, not simply by making grants by way of charity to enable persons to emigrate, but by assisting persons wishing to emigrate by advancing them small sums of money by way of loan. He believed the result of the introduction of skilled labour into Africa would be to render this country independent of America for the supply of cotton. The cotton plant was indigenous to Africa, and was introduced into America by the negroes when they were carried there as slaves; and the introduction of the cotton plant into America had, in some measure, kept the negroes in bondage. Cotton was one of the principal articles of commerce with this country. He believed that in the last seven or eight years, during which period cotton had been imported into this country from Africa, the amount had fully equalled the quantity which was obtained from America during the first years of its introduction into that country. Although the amount of cotton obtained from Africa was small, still it was steadily increasing, the amount imported into this country in 1859 showing an increase of one hundred per cent. as compared with the previous year. It was only recently that the merchants had turned their attention to Africa, and they found that not only large quantities of cotton but other products might be obtained from the western coast In proof of the capabilities of the soil of Africa, his Lordship read a letter which he had lately received from Mr. Gerard Ralston, the Consul-general for Liberia, a rising republic in the same district in which it was proposed to found the new settlement. Mr. Ralston thus writes under date of December 20th, 1860:—

"I send enclosed a copy of a portion of a letter from Mr. Benson, the President of Liberia, in which it will be seen that a number of re-captured Africans have been taken to the little republic of Liberia, and thrown upon the hospitality of those people without any notice or preparation to receive them. It may well be imagined how inconvenient it was to have 4,000 of these poor savages landed in the small city of Monrovia (3,500 population) without preparation for their proper reception; but they were most kindly provided for and a hearty welcome given to them; and I am glad to say that I have late news from the United States that the American Government have made arrangements with the American Colonisation Society to advance 100 dollars for each recaptured negro who may be landed in Liberia, and who may be well taken care of and kindly treated for one year. The Colonisation Society has engaged to hand over every cent to the Liberian Government received from the Washington Government, and I am assured that every attention will be given to make these poor re-captives, who are principally young people, as comfortable as possible. The Government of Liberia are sending many to the missionary establishments which abound in the republic, say thirty or forty to the Baptist mission, an equal number to the Presbyterian mission, forty or fifty to the Wesleyan mission, and so on, and placing the others in industrial farming establishments scattered over the country, under charge of officers and instructors, where these young people will be taught English, christianity, and generally be brought up in such a manner as to insure the greatest development of their physical and moral faculties, so that in the course of time they will be good members of society and valuable citizens. The result of this experiment of converting savages into christian civilized beings, will, I hope, be eminently successful. The Government will spare no pains to ensure success to this valuable scheme of turning ignorant young people into educated, moral, and industrious citizens, who are so much needed to develop the rich agricultural and mineral wealth of this rising young commonwealth. The Government succeeded so well in transforming the cargo of the *Pons*, a slave ship, which landed 900 poor naked heathens some years ago, from rude and ignorant beings into educated, and moral, and industrious people, that they are stimulated to the greater exertions to procure similar results for the *now* much more numerous body of people cast upon their charity and benevolence. Some of the *Pons* people are now magistrates and members of the legislature, and most of them have turned out favourably. I am happy to add, in conclusion, that the progress of Liberia in an industrial point of view is as favourable as can be expected in a country where capital is the great requisite of the community. In certain districts, however, particularly on the banks of St. Paul's River, (back of Monrovia,) the cultivation and manufacture of free-labour sugar is much extended and constantly increasing, and sugar mills are gone and going out from the United States and England to aid this valuable industry. In Bassa county the cultivation of free-labour coffee has succeeded in sending out the best quality of this important article of commerce. The production of palm oil is extending all over the republic. The collection of cam wood, (a most excellent dye wood, well known in Manchester,) of ivory, gold dust, and other important exports, is greatly increasing, and I may say that nothing is wanting but more skilled labourers and enterprising settlers with moderate amounts of monied capital, such as my *fellow countrymen, the free people of colour of the United States, could conveniently furnish*, to give a vast extension to these exports. Finally, the production of free-labour cotton is more and more attended to. This useful fibre grows spontaneously throughout the country, and the labour of collecting, cleaning, and preparing it for market is *alone* requisite. In short, the industrial future of Liberia is most promising, and will, I hope, attract the attention of the free coloured people of Virginia, Maryland, Ohio, Pennsylvania, &c., who, living under such unfavourable, such depressing circumstances in their native land, would so much benefit themselves, and so much benefit Liberia, by going to the west coast of Africa to build up a respectable nationality—(which they cannot do in Canada, or any part of the American continent, nor in Jamaica or any other of the West Indies, except Hayti; nor in the Cape of Good Hope colony, nor in any other country already under the dominion of the whites, between whom and the blacks there is such a most unreasonable and unreasoning antagonism)—I say to create a nation of negroes whose religion, whose civilization, whose laws, and whose industrial success would bring upon them honour far exceeding that which the people of Mediterranean Africa (Carthage) in ancient times ever enjoyed."

He regarded this letter as very important, coming from such an authority as Mr. Ralston, and if the district of Liberia was capable of producing such results, they had every reason to believe that in the neighbourhood of Abbeokuta, a country possessing greater natural advantages, similar if not greater results might be attained. In this district there were several large towns, Abbeokuta being twenty miles in circumference, and containing one hundred townships. The laws are partly monarchical, partly republican, and partly patriarchal in their character. There is a king and certain chiefs, who formed a council, but no enactment could become law without the consent of the whole of the people. The natives enjoyed an amount of semi-civilization far in advance of what was generally supposed. Indeed, the native African possessed an amount of latent talent and intellect which only required the beneficial influence of christianity and civilization to enable him to attain a degree of excellence of which they had no idea. Of this Liberia was a prominent instance. His lordship then quoted from a speech of Dr. Delany in reference to the site of the proposed settlement, from which it appeared that there was a large tract of country extending upwards of 700 miles in length, containing a number of towns, in every one of which was a market place, and the facilities for the cultivation of cotton were very extensive, there being a tract of country three or four times the size of Great Britain admirably adapted for the purpose. It was calculated that a district the same size as Yorkshire would be capable, under ordinary circumstances, of producing all the cotton consumed in this country. And in this district they had a dense population who would be willing to grow this cotton, and transfer it to us in exchange for our commodities. In America they had only one crop in the year, while in Africa they had two crops; again, the cotton plant required re-planting every year in America, whereas in Africa it only required re-planting once every seven years. The United States of America had hitherto enjoyed the monopoly of the supply of cotton, and the consequence had been that this country had been paying an artificial price for the commodity. If there was competition in the supply of the article, it would bring the price down to a fair market value. In order more fully to explain the position of this country in regard to the cotton trade, Lord Alfred Churchill read the following extract from an appeal issued by the African Aid Society:—"It is a well-attested fact, that the same quantity of cotton for which Great Britain pays the slaveholders in America thirty millions sterling, may be obtained from Africa for twenty. And no wonder; because the price we now pay the United States is an artificial price, consequent upon their being the only large producers of an article, the consumption of which increases every year. Had the price remained the same as in 1843, 4, 5, and 6, we should have paid America £56,000,000 less during the last fourteen years than we have done. Here is an average loss of four millions a year to this country. Cotton of middling quality (which is in the greatest demand) can be and has been profitably supplied from West and Eastern Africa at four pence per pound. Already cotton from Western Africa (Liberia) has been sent to Liverpool, there reshipped, and sold at Boston, in the United States, at a less cost than the Southern States could supply it of a similar quality. And not only do we now pay America four millions a year more than we ought to pay for our cotton, and the average is very likely to increase soon to five or six millions, but we are obliged to pay in money, what, if we could get it from Africa, we should pay in goods. The United States are cotton manufacturers; the slaves in the south are clothed in cotton made at the north, instead of the former receiving it manufactured from us in payment of the raw material. The consequence has been that, during the before-mentioned fourteen years, our imports from America have exceeded our exports to America by above £112,000,000 sterling. In other words, we are obliged to pay her eight millions sterling a year in gold." If this amount of thirty millions paid to America for cotton were reduced by only one million by our taking that quantity from Africa, it would be a saving to this country of that amount of gold, for the Africans would take in exchange for their cotton the hardwares of Birmingham and the cotton manufactures of other places. As soon as the society was fully organised, he believed the difficulty would be not to get the skilled labourer to go from Canada and the United States to the new settlement, but to make a proper selection. It was desirable that only the more respectable should be sent out, who would settle in the townships, and form the nucleus of a society, from whence christianity and civilization must advance. England could greatly assist the movement by appointing some accredited British agent to watch over the interests of the settlers, and to act as a pacificator and a mediator in case of misunderstanding between them and the natives. Such an appointment would be an immense inducement to the coloured population of America to emigrate. Before concluding, his Lordship remarked that he had endeavoured as far as possible to present the question in a commercial phase, but it was impossible to say what effect such a settlement would have upon the slave trade itself. Slavery was one of the most expensive forms of labour that could be employed. He knew there was considerable difficulty among the slaveholders themselves as to the emancipation of the slaves, but he fully believed that the action of this society, by obtaining a supply of cotton from Africa, would convince the slaveholders that in order to hold their own in the competition that would ensue, they must emancipate their slaves.

Mr. S. S. Lloyd said that the subject was an exceedingly appropriate one for the expression of the opinion of the Chamber. The single fact that millions of people were dependent on the accident of a good or bad season, or the occurrence of peace or war, for the supply of a staple of manufacture, made it a matter of national importance that they should leave no steps untried to obtain the means of a new supply. At present, considerable trade was done with the West Coast of Africa, which was productive of great pecuniary advantages to those engaged in it, and he believed that the interests of Birmingham would be served by the proposed operations of the society. He therefore had great pleasure in moving the adoption of the following memorial:—

"*To the Right Honourable Lord John Russell, M.P., her Majesty's Secretary of State for Foreign Affairs.*

The Memorial of the Chamber of Commerce for Birmingham and the Midland District, in public meeting assembled, the 27th day of December, 1860,

Showeth,—That it is important to the trade and commerce of this kingdom that the cultivation of the cotton plant upon the Western Coast of Africa should be encouraged in reference both to the supply of cotton for the English trade, and the opening of new markets in Africa for English manufactures.

That the king and chiefs of Abbeokuta have by treaty undertaken to grant to settlers the fullest advantage at present enjoyed by natives.

That if settlements be made in Abbeokuta it would produce a rapid extension of our commercial relations with that part of Africa, and especially a vast increase in the export of cotton to this country.

That to induce the investment of capital in such settlement, it is necessary that an accredited agent of the English Government should be resident in Abbeokuta.

Your memorialists therefore pray that your Lordship may be pleased to give early and serious attention to this subject, and that your Lordship may be pleased to advise her Majesty to appoint a resident Consul at Abbeokuta."

Mr. J. B. Browett seconded the motion, remarking that there was no doubt that, under proper management, England would be enabled to obtain not only a larger but a cheaper supply of cotton.

Mr. Bodington proposed as a rider to the memorial that there be inserted a recommendation for the imposition of a differential duty in favour of cotton produced from free labour. He contended that free labour had always failed when placed in competition with slave labour; and his proposition would meet the evil.—Mr. Van Wart, Mr. Warren, Mr. Goddard, and Lord Churchill showed the fallacy of such a recommendation, which it would be impossible to carry out, and the proposition of Mr. Bodington finding no seconder, the original resolution was put and carried unanimously.

On the motion of Mr. Timothy Kenrick, seconded by Mr. W. Holliday, thanks were accorded to Lord Alfred Spencer Churchill for his able and interesting address, to which his Lordship briefly responded.

MEMOIR OF THE REV. J. H. MAY.

BY HIS WIDOW.

John Heale May was born at Barnstaple, North Devon, Sept. 2nd, 1785. Owing to his delicate state of health, he was, at an early age, placed with his grandfather and grandmother, who farmed their own estate at Marwood, in the same county. They were members of the Established Church, and it appears, under the blessing of God, and their fostering care, and that of a beloved aunt, he was not only restored to health, but was kept from those sins and follies which are too frequently the attendants on youth. In 1799, he was removed to the residence of his father at Appledore. He was passionately fond of singing and music; and at that time the singing at the Independent chapel was of no ordinary kind. His ear was caught; his educational prejudices gave way, and for the first time he was brought under the sound of the Gospel, and there, under the faithful ministry of the late Rev. Richard Evans, he had reason to hope he was savingly converted to God. About the year 1807, he was the instrument, in connection with another young man about his own age, who was, the writer believes, that eminent servant of Christ, the late Rev. R. Knill, afterwards missionary in Russia, of establishing the first sabbath school in Appledore; and in the same year, pitying the destitute condition of the villagers around them, these indefatigable young men were induced to go every sabbath evening and read sermons to the people. In 1809 having imbibed baptist principles from reading the Word of God, and there being no baptist cause in the north of Devon, he, in company with a friend, travelled forty miles, and was baptized at Exeter, May 7th, by the Rev. J. Edmonds, late of Cambridge, In the year 1813 he was united in marriage to Miss Elizabeth Knight, of Appledore; this connection, so happily formed, lasted thirty-six years. In 1815 he was called by Divine Providence to preach the Gospel, and from that time he generally preached twice or thrice on the sabbath, beside holding meetings for prayer during the week. In 1818 he left Appledore, at the urgent request of a friend, and returned once more to his beloved native town, where a small baptist church of about twelve members had been formed. At Barnstaple the sphere of his labours was much enlarged, and through his untiring exertions a new chapel, called "Ebenezer," was erected. In the year 1827, after preaching nearly three years to the people, he received an invitation from the church at Croyde to become their pastor; encouraged by the Home Missionary Society, and also by many friends, he accepted the invitation, and in March, 1828, he left Barnstaple to reside among the people of his charge, and was ordained, April 4th, in the same year. In this picturesque village he remained eight years, during which period his labours were much blessed in calling sinners out of darkness into the marvellous light of the Gospel. A lady, a much esteemed friend, in addressing the writer, says, "All in Croyde who knew his worth as a christian pastor, loved him; he was instrumental in doing much good; he rests from his labours, and his works follow him; not a few are his joy and crown of rejoicing in the upper and better world." A circumstance occurred in the church over which he had no control, which induced him to seek another sphere of labour, but the writer has often heard him say "They were the happiest, because the most useful, eight years of my life." The church at Pill, near Bristol, being without a pastor, invited him a month on probation, which resulted in their giving him a unanimous call to the pastorate; here he remained six years, and was very happy in the connexion, but the sea air not agreeing with his wife's health, he was induced to accept an invitation from the church at Prescott, in Devonshire, to which place he removed in 1843. But here he met with many trials; the Lord was pleased to remove the beloved companion of his joys and sorrows, *(see Bap. Mag. p. 99, 1850)* added to which he was not so happy as in his former spheres of labour. In 1851 he removed to Taunton, and settled over the second baptist church meeting at the Octagon.

In the same year he was united in marriage to the writer of this short and simple sketch of the life and labours of a devoted servant of Christ, whose beautiful christian spirit pervaded every action of his life, and threw a hallowing influence over the domestic circle which made home one of the happiest spots on earth. The cause of Christ lay very near his heart, especially the one over which he presided at the Octagon. Fondly did he hope, and earnestly did he pray for this little hill of Zion; and this may be imagined when it is stated that he laboured among the people most diligently seven years almost without fee or reward. But his record is on high. The love of Christ constrained him, and the same love supported him through many trials, but amidst all his disappointments (and they were not a few) the language of his heart was—

"And there how great the joy will be;
Lord, grant me this request,
Fruit of my labour there to see,
Oh, there I shall be blest!"

Soon after retiring from the pastorate in 1858, his health began to fail, though he occasionally supplied destitute pulpits in the neighbourhood; still his digestion became increasingly bad, and his power of taking food continually lessened. It was now painfully evident to his friends that his weakness was increasing. Medical aid was called in, sea air prescribed, but to no purpose; organic disease had set in, which prevented him taking any solid food; but his mind was calm and serene as a summer's eve, not a murmur escaped his lips, his language emphatically was, "The will of the Lord be done;" his hopes rested on the Rock of ages, the atonement and righteousness of Immanuel, and he was supported by the faithfulness of Him who said, "I will never leave thee nor forsake thee." He possessed, in a very eminent degree, what, in the sight of God, is of great price, "the ornament of a meek and quiet spirit;" he was a man of peace, and in those things where truth and religious principle were not concerned, like his Lord, he pleased not himself but yielded to others. He was a man of God, and consequently a man of prayer; like the sweet singer of Israel, evening, and morning, and at noon, his heart was lifted up to God in prayer. The Scriptures too were his delight, they were frequently studied on his knees. The writer looks with peculiar interest on a Bible which she has heard him say was his daily companion for fifty years. He was a pattern of humility, esteeming others better than himself, and it might be truly said of him, "Behold an Israelite indeed in whom is no guile." His preaching was in harmony with his deportment, principally marked by simplicity and earnestness. He had not received a collegiate education, but under the teaching of the Holy Spirit, he was, for nearly fifty years, enabled to preach Christ crucified; all that the sacred volume had been to his own heart, he strove to make it to others, the power of God unto salvation. He was cordially attached to his brethren and friends; he was delighted to meet them and also to hear them, and always rejoiced in their prosperity. "If I am permitted to enter heaven, (he would say) how many dear friends I shall meet there that I have loved on earth." The writer inquired, "After preaching the gospel so many years, do you doubt your interest in Christ?" "If I am saved," he replied, "I must come to Christ like the poor publican, crying, 'God be merciful to me a sinner;' but by the grace of God I am what I am." The day he completed his 73rd year, he wrote in his journal, "This day I enter on the 74th year of my existence. Lord, to what little purpose have I lived! It is of the Lord's mercy that I am not consumed. I ask mercy of the Lord for all my sins and backslidings from Him. Oh, may my future days be spent more to his glory!" Aug., 1859, after returning from Burnham, where he had been for the benefit of his health, he again wrote,—"Home, sweet home! Left Burnham at eleven o'clock, reached home in safety before one. Bless the Lord, Oh my soul, for all his mercies!" Monday 8th.—"Still an invalid. All is well. I am in the hands of Him who cannot err. My Father, let me acquiesce in thy will, prepare me for whatever awaits me, and glorify Thyself." 14th.—"I fear my present affliction is not producing fruit as it ought. How little have I of the mind that was in Christ Jesus." 15th.—"Feeling very poorly and extremely weak. May God sanctify my affliction. Oh, may I feel that it is good for me to be afflicted! May I enjoy the presence of Christ in all." Friday 25th.—He wrote for the last time in his journal—"A very weak and sad day. Oh, may my affliction glorify God and purify me! Amen."

After this he was almost confined, through excessive weakness, to the study. It was with heartfelt delight and pleasure he hailed the almost daily visits of his esteemed brethren and friends, and it affords the writer no little satisfaction, under her heavy bereavement, to think, that for some weeks previous to her beloved husband's decease, he lived in the very atmosphere of prayer. His affliction and weakness continued to increase daily, so that he could say but little. When asked the state of his mind, he would answer, "I have no ecstasies, but I am clinging to the cross."

"Nothing in my hand I bring,
Simply to thy cross I cling."

One morning after the writer had washed his hands, holding them up, he said with a faint smile, "My dear, the worms will have but little to feed upon;" then repeating those beautiful lines of Dr. Watts—

"Corruption, earth, and worms,
Shall but refine this flesh,
Till my triumphant spirit comes
To put it on afresh."

Many young friends visited him, most of whom he affectionately addressed on the subject of religion. One evening a young friend left him in tears; on the writer's return to the study, she said, "You see you are still permitted to speak a word for your Master;" he replied, "I must lie low in the dust, it is astonishing how little it appears now that I have done for Christ." He took a most affectionate farewell of his niece, and expressed a hope that he should meet her in heaven, where there will be no more pain or sorrow. He had been a great reader, but his strength was fast failing; the last volume that was read to him was the life and labours of his old friend the Rev. R. Knill. It brought many a scene of bygone days to his recollection, and appeared to refresh his spirit. On sabbath-day, Dec. 11, he was much worse, though he expressed a wish to pray in the family. He slept during the night, but towards morning appeared to suffer much pain. Looking at the writer, he said, "It is all right, my dear." Fomentations were applied, which gave partial relief. As the writer and a friend stood watching him, he said, quite distinctly, "Come Lord Jesus, come quickly. Blessed Jesus, when shall I awake up in thy likeness?" His esteemed friend, under whose ministry he had sat since he retired from the pastorate, came and prayed with him; he appeared quite tranquil, and requested a favourite hymn might be read; it was quite his experience—

"While on the verge of life I stand,
And view the scene on either hand,
My spirit struggles with its clay,
And longs to wing its flight away."

In the evening a friend called and prayed with him. It was with difficulty he could articulate a word, but he said, "A whole Christ, nothing but a whole Christ will suit me." He passed rather a restless night, but was composed till towards evening, when he expressed a wish to get up; soon after this he turned, and raising his hand, he said, "Going home, going home," which were the last words he was heard to utter. He then lay for some hours quite insensible to all around him, and about ten o'clock, Dec. 16, 1859,

"One gentle sigh, his fetters break,
We scarce can say he's gone,
Before the willing spirit takes
His mansion near the throne."

"Mark the perfect man, and behold the upright, for the end of that man is peace." He was buried at Prescott on the 23rd in the vault with his former wife, and the following sabbath afternoon his death was improved by the Rev. G. Brockway, from Acts xiii. 36, "After he had served his own generation by the will of God, he fell on sleep."

Poetry.

THE NAME OF NAMES.

BY DR. BONAR.

FATHER, thy Son hath died
The sinner's death of woe;
Stooping in love from heaven to earth,
Our curse to undergo.—
Our curse to undergo,
Upon the hateful tree:
Give glory to thy Son, O Lord!
Put honour on that name of names
By blessing me!

Father, thy Son hath poured
His life-blood on this earth,
To cleanse away our guilt and stains,
To give us second birth.—
To give us second birth
From sin to set us free:
Give glory to thy Son, O Lord!
Put honour on that name of names
By cleansing me.

Father, thy Son on earth
No one to own him found,
He passed among the sons of men
Rejected and disowned.—
Rejected and disowned,
That we received might be;
Give glory to thy Son, O Lord!
Put honour on that name of names
By owning me!

Father, thy Son is King:
Heaven's crown, and earth's is his!
For us, for us, he bought the crown,
For us he earned the bliss.—
For us he earned the bliss,
Amen, so let it be!
Give glory to thy Son, O Lord!
Put honour on that name of names
By crowning me!

GLIMPSES OF HEAVEN.

BEYOND these chilly winds and gloomy skies—
Beyond death's cloudy portal—
There is a land where beauty never dies,
And love becomes immortal.

A land whose light is never dimmed by shade,
Whose fields are ever vernal;
Where nothing beautiful can ever fade,
But blooms for aye eternal.

We may not know how sweet its balmy air,
How bright and fair its flowers;
We may not hear the songs that echo there,
Through those enchanted bowers.

The city's shining towers we may not see,
With our dim earthly vision;
For death, the silent warder, keeps the key
That ope's the gates elysian.

But sometimes, when adown the western sky
The fiery sunset lingers,
Its golden gates swing inward noiselessly,
Unlocked by silent fingers.

And while they stand a moment half ajar,
Gleams from the inner glory
Stream brightly through the azure vault afar,
And half reveal the story.

O land unknown, O land of love divine!
Father, all-wise, eternal,
Gude, guide these wandering, way-worn feet of mine
Into those pastures vernal.

Reviews.

The Doctrine of Baptismal Regeneration and Sacramental Efficacy Examined. By Vigilantius. Price Sixpence. London: Elliot Stock, Paternoster Row.

WE have just received a copy of the pamphlet which bears this title. It appears to have been printed at Plymouth, but whether it is or is not from the pen of one of our "Plymouth Brethren" we are not able to say. Glancing over its pages we find that the author arranges his subject under these headings. "The doctrine of baptismal regeneration is opposed to the plain and uniform teaching of God's holy word.—The doctrine of baptismal regeneration is contradicted by the plain facts of the case as they continually come under our observation.—The doctrine of baptismal regeneration is at variance with reason and savours of paganism.—The doctrine of baptismal regeneration is pernicious in its tendencies, and fatal in its results." We have then some concluding remarks and a postscript.

Unchanging Love; or the Final Perseverance of all Believers in Christ Jesus. By Wm. O'Neill. London: Tresidder.

It will not be expected that we should do more than introduce this little book to the notice of our readers. Our remarks therefore will be brief. Of the faithfulness of God in the fulfilment of his gracious promises to the faithful believer, we can have no doubt at all. But the solemn injunction of our exalted Lord is, "Be thou faithful unto death, and I will give thee a crown of life"—and who dare neglect it? The right course for us to pursue is, to guard against doubt on the one hand, and presumption on the other. Phil. ii. 12, 13.

Without indorsing all the views of the writer on these long-controverted subjects, we cannot but admire the excellent spirit which he displays in the discussion of them.

The Spurious Ethics of Sceptical Philosophy: a Critique on Mr Holyoake's "Logic of Life." By James Clark. London: Tresidder.

There is much in the pages of this brief "critique" worthy of the serious consideration of any sincere doubter, whose mind may have been disturbed by the philosophy, "falsely so called," of secularists. Placed in the hands of such an one, after a candid perusal, he might be convinced, even by the inductions of reason, that there is more in the christian system favourable to his well-being even in this life than was ever dreamed of in their philosophy.

Correspondence.

THE PRESENT REVIVAL IN JAMAICA.

We have received a brief note from a Jamaica missionary, now in England, from which, after a little hesitation, we have ventured on making a few extracts. We hesitated because we were not certain that its contents were intended for publication, but we venture because of the vast importance of the objects to which he refers. Help for Jamaica *now*, in men, money, and prayer, is greatly needed. Our desire is, that christians in England, the baptists especially, may display not only as much, but far greater zeal for the spiritual freedom of the negro race, than they did for its emancipation from the bondage of secular tyranny. Our esteemed friend says:—

"The glorious work still spreads. Nearly the whole of the north side of the island, and a large portion of the south side, are partaking of the refreshing showers. My brother writes, 'The people came to chapel on sabbath morning, and would not leave till six o'clock on Tuesday evening. Houses formerly appropriated to evil purposes are opened for prayer and praise. The Police Station at Montego Bay is daily opened for prayer.' One friend writes, 'There is now no difficulty to get people into a place of worship, the trouble is to get them out. Night and day the ministers are engaged in directing anxious souls to Jesus. It is impossible correctly to estimate the number awakened, but it cannot be, I think, less than 30,000. What are ministers, formerly too much burdened with work, to do now?' In a few days I will send you an appeal issued by the brethren in the country. I am sure you will do what you can to make it effectual. I leave my wife and family, and am off to take a part in the great work by the first Jamaica packet, to sail on the 2nd of February. Do, dear sir, try and induce some soul-loving, earnest, and self-denying men to follow me, and if you know any rich men who have lately been praying for the outpouring of God's spirit, tell them that He to whom the silver and the gold belong greatly needs their wealth in the islands of the west. I have felt strongly inclined of late to thank God that I am not a rich man. How fearful are the responsibilities of such at the present day, and how greatly do they need our prayers. 'I am not satisfied,' said a brother missionary to me to-day, 'with what our churches are doing for the mission cause. The people talk well and pray well, but, alas! how little do they give.' So it is! Oh! that the Spirit of God would descend upon the members of our churches in Britain, that they may listen to that bitter cry which comes from the heathen world."

Christian Activity.

ORIGIN OF THE FIRST RAGGED SCHOOL IN EDINBURGH.

"I WAS called to labour," says the Rev. Thomas Guthrie, "as one of the ministers of the Old Greyfriars' parish. It embraced a considerable portion of the Cowgate, with adjoining wynds, courts, and closes; and it was only a man in some measure imbued with the spirit of Dr. Chalmers, who could have understood him, as one day when we were looking over George Fourth's Bridge, down on smoking chimneys and old houses, and foul closes, patched windows stuffed with rags, and wretched objects creeping along the dirty street, he turned to me, and, his eye kindling with enthusiasm, exclaimed, 'A beautiful field, sir; a very beautiful field.' It was there, or in some such locality, that, many long years ago, I got my first glimpse of the rude, ignorant, and savage state of the children that always swarm thickest where the people are poorest. A student at College, I accompanied a friend to a Sabbath-school, which, to accommodate an acquaintance, he had undertaken to teach for that night. The room was large and dingy, dimly lighted with candles—there being no gas in those days. The door opened on such a set of ragamuffins as I had never seen before; whooping, whistling, yelling, singing. By entreaties, and dint of perseverance, some order was at length established, and a psalm given out to sing. No Orpheus to charm these unruly spirits, my friend, who could not sing, would sing; and his cracked voice and nasal twang was the signal for such an uproar! Poor fellow! he was very good and patient; he held on his way till he got to the end of the singing, and calling them to join in prayer, unfortunately closed his eyes. For a moment his reverent attitude, and the voice of prayer, seemed, like the voice of Jesus on the stormy waters, to produce a great calm. But by and by I heard a curious noise, and shall not forget the sight which met my eyes on suddenly opening them; there—and behind them a crowd of grinning faces, red with efforts to suppress their laughter—stood two ragged urchins, each holding a flaming candle under my friend's nose, and I could not help thinking that there was a wicked cleverness in this; for it so happened that this feature of his face always, and especially on that winter night, looked very cold.

Then I wondered at the wickedness and rudeness of these boys, but I had not been three weeks ministering in the College Wynd and Cowgate, when I saw what accounted for it; and wonder was changed to pity. Of the first 150 I visited in the Old Greyfriars' parish, going from door to door, certainly not more than five attended any place of worship. I wandered in those houses for whole days without ever seeing a Bible, or indeed any book at all. I often stood in rooms bare of any furniture; where father, mother, and half a dozen children had neither bed nor bedding, unless a heap of straw and dirty rags huddled in a corner could be called so. I have heard the wail of children crying for bread, and their mother had none to give them. I have seen the babe pulling breasts as dry as if the starved-looking mother had been dead. I have known a father turn his step-daughter to the street at night—bidding the sobbing girl who bloomed into womanhood, earn her bread there as others were doing. I have bent over the foul pallet of a dying lad to hear him whisper how his father and mother—who were sitting half drunk by the fireside—had pulled the blankets off his body to sell them for drink. I have seen children blanched like plants growing in a cellar—for weeks they never breathed a mouthful of fresh air for want of rags to cover their nakedness; and I used often to observe in these dingy dwellings, where the air is poison, and the food is scanty, and the cold is bitter, and short is the gleam of sunshine, and they live in continual terror of a drunken father or mother, and where when they cry they are not kissed but beaten, that the children have an air of sadness, and look as if they never smiled. I don't recollect of ever seeing a mother in these wretched dwellings dandling her infant, or of hearing the little creature crow or laugh as he leapt with joy. There, infants have no toys; and mothers' smiles are rare as sunshine. Nobody can know the misery I suffered amid those scenes of human wretchedness, woe, want, and sin. How often did I sigh for my old country parish, with the larks in blue skies singing over my head, bean fields and golden gorse scenting the air with sweetest odours, primroses and blue-bells springing at my feet, ruddy children hunting butterflies over clover fields, the strong and swarthy ploughman dandling his babe at the cottage door, the cattle-boy whistling as he drove the herd home, and the loved, glorious sea, emblem of God's mercy and a Saviour's righteousness, gleaming in sunshine from the golden sands, where it broke in measured dash, out beyond the Bell-Rock Tower, that stood up erect amid the surging waters like a christian amid his trials.

But the misery into which I had plunged was not, thank God! suffered in vain. They say, a prophet is prepared in a fiery furnace; and these years of suffering prepared me to do such service as I have rendered to the Ragged School cause. I became acquainted with the condition of the poorest of the poor; and learned to pity, much more than to blame them. I was taught, by many bitter disappointments, and profitless efforts to change the adults, that, though nothing is impossible with God, the best hope of raising the sunken masses lay in working on the rising generation; and I was brought to the conclusion, that unless the yawning gulph which separates these children from education is bridged over by a loaf of bread—unless, in other words, they are fed as well as educated at school—they must remain begging, or stealing, or starving; to sink, if that is possible, into deeper depths of ignorance and crime.

In 1841, Sheriff Watson had set up a Ragged School in Aberdeen; and not very long afterwards an opportunity, though not of my seeking, occurred of repeating his experiment in Edinburgh. The congregation of Free St. John's after building their church, found themselves in possession of a large room in its underground storey. We had to consider to what good purpose it could be turned. It was proposed by some to open a Free Church school there. To this I and others objected, on the ground that there was already an adequate number of common schools in the neighbourhood; and that a school below our church could only be filled at the expense of these, and to the injury of their teachers. The neighbourhood swarmed with hundreds of ragged children who—obliged to steal, or beg their food, or starve—neither went, nor could go, to any common school; and with the view of saving a few of these, I proposed that the congregation should set up and maintain a ragged, feeding, industrial school, for some twenty or thirty waifs. The proposal was agreed to; and orders were given for the necessary apparatus of soup-boiler and porridge-pot. But the morning came; and schemes sometimes, as well as spangles, look different in day from what they do in gas, or candle-light. Some of our office-bearers got, and not very unnaturally, alarmed at the responsibilities we were about to incur; and in consequence the attempt was abandoned. But the hope of saving poor creatures from the wreck, was too dear, and had been too nearly realized to be abandoned without a further struggle. Baffled in this direction, another lay open to me. I might leave the limits of St. John's congregation, and of the Free Church, to launch out on the open sea; I might throw myself on the christian public, irrespective of sect or party; for were these children saved, it was nothing to me to what church they might attach themselves, or whose arm plucked them from destruction. Having undertaken to come forward with £70 for supporting a Ragged School under our church, and not having £70 nor £7 to spare, I had, with the view of appealing to friends for aid, laid down the keel of my First Plea. Let no man think poverty an unmitigated evil; for if I had been able to spare £70, I had never projected a Plea, nor run the risk of being crushed in the Press. And let no man lose heart, and abandon a good scheme because he meets chopping seas, and cross winds at the outset, since God may be thereby driving him on a better course, and toward greater ends than he ever dreamt of. On my little pet scheme being abandoned, I said, in the bitterness of my heart, 'All these things are against me;' but God, who had planned a much greater and more catholic enterprise, was saying, 'My ways are not as your ways; and my thoughts are not as your thoughts.'

The Plea was at length prepared and published. It fell on Edinburgh as falls a spark into a powder magazine. The public mind had been prepared for the scheme; and like a great mountain-stone, which rains and melting snows had been silently undermining for years, it only needed a push to set the mass in motion. Leaving him that moved it to wonder at the effect, away it went—taking grand, joyful bounds, and bearing all before it. All men were ready to sing over the birth of this christian enterprise. They hailed the proposal to establish it on a broad, unsectarian basis. The judges of the land, who had long mourned in secret over the practical injustice of the law, and public prosecutors who had reluctantly placed infants at the bar, and asked sentence on creatures more fit to be pitied than punished, were among the foremost with offers of support; all sectarian feelings were engulfed in a flowing tide of common love and pity: and money poured in on us in shoals of letters, some bearing the stamp of coronets, and some the stamp of thimbles."

Revivals and Awakenings.

THE QUARRY-MEN IN WALES.

On one occasion, in a Quarry, the great body of workmen suddenly felt that they were sinners, and paused in their work, under an agonising sense of guilt, to cry for pardoning mercy. Last year, in October, two young men came from a neighbouring village to work in the quarries of Festiniog. Whilst they were working they were observed to weep. They were in deep spiritual distress. The following day they kept at their work till dinner-time; but, as soon as they had dined (the men bring their dinners with them) they got up, unable to get on with their work, and began to ascend the mountain, intending to pray on the mountain top, in solitude and quiet, till it should please God to take the heavy burden from their souls. A sudden impulse came upon the rest of the quarry-men; every one of them, 500 of them, followed the young men; and soon they were all kneeling on that mountain top; and, numbers who had been drunkards and scoffers till that hour, were then weeping and crying for mercy for themselves. They continued on that mountain top till evening. They then came down to Festiniog, but only to carry on their prayer meetings in the church and chapels. The whole of the following day, with one consent, was spent by them in prayer and religious exercises on the top of that same mountain. And thus commenced a revival which has continued to this day; and which has also spread through the county of Merioneth, changing the moral wilderness into the very garden of the Lord.

In all such cases as these, the sinners who have been thus overwhelmed with a sense of sin, have continued to seek relief in constant prayer, both private and public—especially the latter. A common sense of danger and misery has powerfully drawn and kept them together. They have met in the regular place of worship, or in the field, or in the quarry-pit, or underground in the mines, or on the mountain top or side, and there, for hours together, they have poured out their hearts before God and each other. There have been no physical prostrations, as in Ireland; but often their feelings have found vent in tears and sobs and piercing cries for mercy. The hearts of others, even of the most hardened, have been melted, as they have witnessed their anguish, and heard their broken petitions; and they, too, have themselves been brought under similar convictions. And thus the movement has gone on, extending in every direction, till, in some cases, scarcely an adult throughout the locality has remained unawakened.

In the magnificent slate quarries of Penrhyn, near Bangor, there are about 2,700 men employed. These men are divided into bands or companies of about twenty each; and each company has its own stone hut in the immediate neighbourhood of their work, into which they can retire for safety when the rock is about to be blasted, and in which they dine together. A few months ago, Mr. Phillips visited these quarries, and he there found that every day of the week more than one half of these huts were used as houses of worship;—half an hour out of the hour allowed for dinner being set apart for prayer and praise and the reading of God's word. In addition to this, in several of the chapels, prayer-meetings were held at five o'clock in the morning, and again at night.

Captain Collins, the agent of the lead mines at Frongoch, near Aberystwyth, thus wrote to Mr. Phillips in March last: "About eleven years ago I left Cornwall, and came to this place as agent. I found the majority of the workmen living in sin. Sabbath-breaking and drunkenness prevailed to a most alarming extent. But about two years since the churches became more earnest in prayer; God heard and answered. I believe there is not a drunkard, or sabbath-breaker, or openly immoral person to be found amongst our 200 workmen. The men work in *companies*. There is not a company, small or large, without its prayer-meeting, held underground, previous to the commencement of work. At the end of the week as many as can make it convenient meet together in the most suitable spot underground to join in thanksgiving and praise for the mercies of the past week. The *surface people*—viz., the boys and girls employed on the *flooring*—have an hour allowed for dinner; and these, during the summer season, spend half an hour in prayer and praise."

Narratives and Anecdotes.

PHŒNICIA.

Suppose we are living about 600 B.C. Establishing ourselves aloft on the side of Lebanon, near its glistening peak, let us turn westward, and look at the busy scene beneath our feet. We see stretching along the shore of the blue sea a very narrow strip of country, not more than twenty miles broad, for the mountains run parallel with the Mediterranean, and shut in Phœnicia. Its length is about 120 miles. This short line of territory, rich in bays and harbours, is covered with lofty hills, many of which run out into the sea and form promontories. The sea, which breaks with great fury upon this rocky shore, has separated some of these promontories from the main land, and formed little islands at a small distance from the shore, which are not less worthy of note than the main land itself, being everywhere covered with extensive colonies and flourishing cities. Thus Aradus was built on one of these islands; and on the shore opposite, Antaradus. Eighteen miles south stands Tripolis; at a like distance, Byblus, with the temple of Adonis; and further south, Berytus. Keeping along the coast we come to Sidon, the most ancient of these maritime settlements, so called after the first-born of Canaan; and, finally, fourteen miles further, at the extreme south, where Phœnicia joins on to Palestine, stands the stately Tyre, the queen of the Mediterranean. The spaces between these cities are filled with smaller towns and inland settlements, forming, as it were, one unbroken city, extending over the whole coast and over the islands. In the background the beautiful mountains are grown over with forests, and at their base are excavated in numberless quarries. This strip of country before us is the busiest scene on the face of the earth. It swarms like a great bee-hive in the cities, in the villages, in the quarries, on the mountain sides, in the harbours, with one of the most remarkable and powerful races of the ancient world. Those Phœnicians are the Englishmen of antiquity. They speak a language not unlike the Hebrew, and they have an Asiatic aspect. But, inclosed and overcrowded in their narrow territory, which supplies them with scarcely any corn, partly by natural genius and partly by necessity, they have become great linen manufacturers and dyers in purple, great traders, great ship-builders, great workers in trinkets and the fine arts, and, above all, great colonizers and merchants, for they command and transact the commerce of Europe and Asia. For a thousand years these skilful enterprising people have been building up the marvellous fabric of their trade, wealth, and grandeur. Tyre and Sidon are their London and Liverpool. These cities are filled with stately edifice—marble palaces of their kings ceiled with cedar, temples of their gods plated with gold (one far-renowned lofty temple of Hercules at Tyre being a miracle of majesty and splendour), mansions of their merchant princes, and the homes of a well-to-do flourishing population. All that the world could furnish of riches and beauty in the arts of production is here to be found along that brilliant shore. Three great lines of inland traffic—one northward to Asia Minor and Armenia, one eastward to the Tigris and Euphrates, and one southward to Edom and Arabia—conducted by caravans of camels in ceaseless multitudes, bring the wealth of Asia to a focus in Tyre, for export to Europe and Africa. Two great lines of navigation and sea trade, along the northern and southern shores of the Mediterranean, conducted by their incomparable fleets of merchantmen, bring the riches of Europe from as far as Cornwall and Gibraltar to the isle of Cyprus, and the wealth of Africa, from Morocco to Egypt, to the same vast emporium, in order to its subsequent land transport into the interior of Asia.

The prophet Ezekiel has photographed in imperishable colours a picture of this wonderful Tyrian commerce. The songs of their multitudinous caravan drivers, the cries of their sailors, the music and exciting shout of their mighty cities, filled like radiant bazaars with the wealth of all nations, still echo in our ears. Here inland, along the northern track, come gangs of slaves from Georgia and the Caucasus, for those reckless traffickers are great slave-dealers. "Tubal and Meshech, the tribes around the Black and Caspian seas, send slaves and vessels of copper, and Togarmah gave three horses of noble breeds, and mules for thy wares; and bars of wrought iron."

Along the middle track come corn from Palestine and Bashan, honey, oil, and balm. "Damascus trades for thy great riches in wine from Chalybon," in earthern amphoræ, and in wool from the flocks of the desert. Halfway between the sea and the Euphrates stands Tadmor in the wilderness, a splendid halting-place for the weary caravans. King Solomon built it. From the south, through Idumea and from Babylon, comes all the wealth of Arabia and of the distant east; frankincense, myrrh, cinnamon, cassia, spices for sacred rites, gold and precious stones, the rubies of Ceylon and onyxes, carbuncles, agates, and corals; the diamonds of India, the horns, the ebony, and ivory of Ethiopia; the embroidered robes of Babylon; the sword blades of Yemen, and blue mantles from the looms of Kedar and Dedan.

These lines of inland traffic form, however, but one-half of the Phœnician merchandise; for see, the miles of wharfs along this wealthy shore are covered with "chests bound with cords and made of cedar" (as Ezekiel tells us), ready for export to a thousand stations around the Mediterranean sea. The well-built harbours are crowded with shipping. Forests of masts are seen close at hand, and others dimly fading into the horizon. Many of these vessels are masterpieces of shipbuilding. Benches of box inlaid with ivory, flags of fine linen embroidered with regal magnificence in scarlet and blue, white sails of bright Egyptian canvass and awnings of purple make them very glorious in the midst of the seas. The Mediterranean is covered with their lofty ships. Three hundred Phœnician colonies along the African coast, Carthage at their head, depend for their supplies upon commerce with the mother country. Asia Minor, the Archipelago, the Peloponnesus, and Northern Greece, open their piratical ports to the Tyrian adventurers, who sometimes, like Cadmus, settle in Hellas, and bring arts and letters with their trade. They have rich settlements in Sicily, and a thriving trade with Italy. They have found their way to southern Spain, where gold was then as plentiful as it is in Mexico; they have planted a distant colony where the wild citron blooms in Granada, and the wondrous moonlight smiles over the valleys of Seville. And, having passed Gibraltar, they founded Cadiz, where the Atlantic breaks in thunder on the western shores of Europe, and pushed their adventurous prows into the latitudes of Madeira and Penzance.

The king of Tyre sits aloft, enthroned in his palace in the centre of this scene of splendour and power, "like a god in the midst of the seas." "By the greatness of his wisdom," and the wisdom of his ancestors for centuries, "he has multiplied his wealth," and thinks himself as glorious as an angel, while his diadem and royal robes shine with the topaz, the beryl, and the jasper, "like the anointed covering cherub." But he has corrupted his wisdom by reason of his brightness. Through the multitude of his iniquities, and the infinite villanies of his traffic, and the oppressions of his government, he has incurred the wrath of the King of kings. And the hour has come when that stupendous fabric of Phœnician power is to fall to the ground, when Tyre is to burn like a mountain of cedars in the midst of the waters, and when the sceptre of the Mediterranean is to pass away to another race of men. The catastrophe is impending: but there are no signs of ruin as we look down now upon the Phœnician shore. All are blind to their doom."

Nebuchadnezzar having overthrown Jerusalem and subdued Egypt, "departed, flushed with pride and glory, and arrived with his terrible legions of archers and infinite squadrons of horsemen before Tyre. The rich Phœnicians, however, intend to fall no easy prey. The grand old city bristles with innumerable spears. The commerce of the world is at stake. Should they fall, the seaboard of Europe and Asia will be open to these dreadful Caucasian mountaineers. King Ithobal designs a bloody resistance. His army consists of mercenaries from every clime where Phœnician commerce spreads a sail. The whole power of the state is converted into the forces and the armaments of war. Nebuchadnezzar has a Sebastopol to overthrow. The siege is laid. Every head becomes bald; 'every shoulder is peeled.' Every dreadful onset is met from within the battlemented walls by an equally dreadful sally, like a stream of lava from a mountain in eruption. Fury kindles on both sides. One year passes, two, three, four! They are safe on the sea-side of their defences. There is their unassailable base. Their fleets rule the waves, and bring inexhaustible supplies of food and ammunition to the beleagured merchant princes. Ten years the siege continues. It is still untaken. It outlasts Troy! Eleven, twelve years run by. The ladders still lean without success against the wall. Engines batter the foundations, and throw liquid fire and flaming missiles within the lines. In vain; the skilful mechanics within counterwork every deadly device, and dauntless defenders beat back every assault. At length, the Babylonian army is increased by vast battalions of the best soldiers of the growing empire. The city is surrounded. The ablest Tyrian generals are dead. It is time to think of a retreat to the island. Fortified by their men-of-war they execute that retreat, like the Russians in the Crimea—*and they carry with them all their remaining wealth.* There in their impregnable sea-fortress, they watch the entrance of the foe. The Babylonians pour over the walls. Old Tyre burns with all its palaces, its mansions of cedar, and its endless lines of factories and warehouses, till at night the waves look red like blood in the gloom, and Lebanon reflects from his snowy head the awful gleam. In the fury of disappointment the Babylonian army, which had anticipated the wealth of ages, overthrew all the stone buildings that remained, and a vast blackened heap of ruins is the only monument that marks the place of the throne of Ithobal. 'It shall be a place for the spreading of nets;' so it seems, as the Levant steamers pass it now."

Christian Spectator.

Baptisms.

FOREIGN.

Australia, *Queensland.*—By the last mail we received the following pleasing communication from the Rev. Josiah T. Hinton, son of the Rev. John Howard Hinton, of London, dated October 16, 1860. "Will you please insert the following account of the progress of the Lord's work at Maryborough, Wide Bay, in your next issue, as an item of religious intelligence which will be gratifying to many of your readers. We have been favoured with some delightful opportunities up here lately, and influences from above have not been withheld. On Lord's-day afternoon, Sept. 30, our first baptismal service was held in the open air about a mile from the town, when, after a discourse from the Rev. B. G. Wilson, of Brisbane, four believers—one man and three women—were immersed upon a profession of their faith in Christ.

The service was an intensely interesting and solemn one, and was attended by a well-conducted congregation of between 200 and 300 persons. On Thursday evening, Oct. 11, a tea meeting was held in the Court-house, at which about 70 persons sat down. After tea, a public meeting was held, having reference chiefly to the building of a chapel, and a committee was appointed to carry the purpose into effect. During the meeting, which was throughout exceedingly interesting, the following report was read:—'It is with feelings of devout gratitude to God for his sustaining providence that we have drawn up what may be called the First Half-Yearly Report of the Maryborough Baptist Mission. It will present interesting memoranda, and be very suitable to the present occasion to retrace the steps by which we were led to this field of christian labour. It is now nearly two years since the destitute spiritual condition of these northern districts was first brought under the notice of those, more highly favoured with the public means of grace, residents at Brisbane. The matter was taken up by the baptist church in that town, and in the spirit of earnest christian sympathy a resolution was passed, pledging them to take the earliest possible opportunity of supplying the deficiency. Such an opportunity was not found until the middle of February last, when the consent of Mr. Hinton was obtained, and arrangements were entered into for a speedy occupation of this long neglected but promising station. The first Lord's-day in April saw the Court-house (kindly granted for that purpose by the bench of magistrates) opened for divine service, since which day, amid heat and cold, sunshine and rain, the public worship of God has been uninterruptedly carried on. Our congregations have maintained a very fair average, ranging from thirty to eighty souls. Besides these Lord's-day services, a weekly prayer meeting has been established, conducted in rotation in the houses of six of our friends, at which an average attendance of from twelve to twenty has been obtained. On the afternoon of Lord's-day, April 22, a baptist church, consisting of five members, was formally organized; the scattered christians being united in church-fellowship by the Rev. B. G. Wilson, of Brisbane. Since that time the Lord's Supper has been regularly celebrated, members of other communions occasionally sitting down with us. The necessity which was felt to exist for a chapel, not only for the convenience of the congregation, but also for the establishment of a Sunday school, led to the opening of a subscription list which amounts at the present time to more than £120, of which £69 12s. is already lodged in the Commercial Bank. A piece of ground in the most pleasant part of the town has been purchased as a site for the chapel, at a cost of £32 10s., and we hope very shortly to be in a position to build a house for the worship of God. With regard to the spiritual results of this six months' effort, we believe that the day alone will fully declare it; for He is our Leader who has said, 'My word shall not return unto me void.' On the last Lord's-day in September, the first-fruits of Maryborough were gathered in by the baptism of four believers upon a profession of their faith in Christ. On Oct. 7, these friends were united with us in church-fellowship, so that, with numbers nearly doubled, we are encouraged to expect the full answer to our prayers. A spirit of inquiry has been aroused; other dear friends are on their way to a loving obedience to their Saviour's commands; while the Spirit of Wisdom and Holiness is bestowing his gracious influences amongst us. 'Say not there are yet four months and then cometh harvest, behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest.'"

SOUTHERN INDIA, *Poonah*.—Mr. Cassidy writes:—"Last Sunday evening, at the Communion of the Lord's Supper, we had the pleasure of receiving nine new members into the English church. These were all baptized by me a fortnight previously; seven of them in the evening, in the presence of the largest congregation I have yet seen in the chapel; the other two were baptized in the morning. These nine have formed a very pleasing addition to our little English church. Nearly all date their conversion to a very recent period, and with scarcely an exception have afforded us peculiar gratification by the spirit of intelligence, and earnestness, and humility they have evinced. Already two or three others have requested baptism. Others I know are under deep convictions of sin, and I fully expect we shall have the pleasure of baptizing again this month. It is a cause of deep gratitude to the God of all grace that he thus blesses his word amongst us. May all that he has yet done for us prove but the prelude to more signal blessings! One of the Free Church of Scotland mission in Bombay, who has received a good English education in the Elphinstone Institution, and had water sprinkled on him by Mr. Adam White before his own baptism, has given in his reasons for withdrawal from the doctrine of infant sprinkling, and his adherence to the doctrine of believer's baptism, to the Presbytery. He is a Parsee, Mr. Behramjee Kersasjee."

Sudoba, a native brother says,—"There are some at Tulligaum who desire to be baptized, and I have received letters from various inquirers after baptism at Ahmudnuggur. Some there are doubtful of the propriety of infant baptism, and, being useful assistants to the mission there, they are under the displeasure of the missionaries. One of the deacons has changed his views of infant baptism, and consequently there has been some confusion in the mission churches. The missionaries are delivering lectures on infant baptism, and the members of the church are unsettled, and are searching the Scriptures to see whether these things are so." Sudoba gives extracts from the letters of the deacon above referred to, who is a relative of his own, from which it appears that some painful expressions have been used towards us all; but the result has been that Gyanoba Powar came to Poonah, laid the whole matter before me and Sudoba, and I laid it before the church, and he was baptized on the first of this month. He intends to return to Ahmudnuggur.

Jamaica.—At *Maldon*, in the parish of St. James, in the Springpest river, near the mission station, on Saturday, Oct. 24, four males and eight females were baptized by Mr. Dendy, in the presence of many spectators. After the administration of the ordinance, an interesting service was held in the chapel, when addresses were given to different classes of persons. The attendance was large, and several persons were "stricken" and felt the need of pardon of sin, and cried aloud for mercy. The following day the newly baptized were received into full communion with the church. In this district and in nearly the whole of the west end of the island, there is a great awakening; class houses are full at the prayer meetings, the chapels are crowded, Sunday schools are filled with scholars, bibles and hymn books are sought after, religious tracts are received with avidity. Hundreds of persons have bent their knees to God in prayer who have hitherto been strangers to the exercise. Little children are seeking the Lord; backsliders are returning, and are desirous of again enjoying the privileges of church fellowship. God is indeed doing a wonderful work in the land. Many are looking to a crucified Saviour for pardon and peace, and are praying for the regenerating and sanctifying influence of the Holy Spirit. To God alone be all the praise!

W. D.

DOMESTIC.

Leicester, *Carley Street*.—We have much cause for thankfulness that the Lord is blessing the labours of our new minister, who is diligent in visiting the inhabitants of this populous neighbourhood, and in holding meetings nearly every night in the week. In addition to the baptisms already reported, five believers were baptized by Mr. James, Nov. 28, and nine on the first evening of the new year. Several of the candidates were married persons. There are yet many inquirers and several candidates. On the last sabbath evening of the old year, Richard Harris, Esq., J.P., preached to a good congregation. The attendance at public worship continues to increase, and many more sittings have been let. The church has engaged Mr. James for another year, and are making vigorous efforts for his support. T. S.

Bow, *Middlesex*.—On the last sabbath in the old year, our pastor, Mr. W. P. Balfern, baptized eight believers on a profession of their faith in Jesus Christ. There were nine candidates, but one was prevented by sickness. Thus the Lord is blessing the work of his servant amongst us. Two of the candidates were twin-sisters, who both experienced the new birth together; and others had friends already with us, who were gladdened to see them thus put on Christ. They were all received at the table of the Lord on the first sabbath in the new year. May they all go on their way rejoicing! M. A. H.

Sunnyside, *Lancashire*.—A young man, a believer in the Saviour, was baptized by Mr. Nichols, on Dec. 30, and received on the next sabbath.

Toddington, *Beds.*—Mr. Wood, our minister, baptized two young men upon a profession of their faith in Christ, Nov. 25. One of them was the son of one of our respected deacons. On Lord's-day, Dec. 23, our brother, Mr. Willis, who has laboured amongst us for three months, as a helpmeet to Mr. Wood, now in his 79th year, preached to a crowded congregation from Acts ii. 41, and then immersed three female candidates. God is blessing us, and we seem to have received new life and energy, for many more are inquiring the way to Zion. We thank God and take courage. G. A. W.

Middleton-in-Teesdale, *Durham.*—A very interesting service was held on Wednesday evening, Jan. 2, when, after explaining the nature and design of christian baptism, Mr. Wilson immersed seven believers in the Son of God. This is the largest number ever baptized here. Two were wives of members, and four were sabbath scholars. Nine more have applied for baptism.

Lewes, *Sussex.*—Our pastor, Mr. Haycroft, on the last evening of the past year, after an argumentative discourse on the scriptural nature of the ordinance to which he was about to attend, immersed three female candidates on a profession of their faith in our Lord Jesus Christ May these be faithful unto death, that they may receive a crown of life!

T. E.

Newark.—We are happy in being able to report an interesting baptismal service which took place here on sabbath evening, Dec. 30 The candidates were three young persons. Previously to administering the ordinance, our pastor, Mr. Bayly, preached an earnest sermon from the words, "Come, for all things are now ready." T. F.

Wolvey, *Warwickshire,*—We had a baptism here on Dec. 23, in the morning, when Mr. Langridge, of Nuneaton, baptized three candidates from Chilvers Coton, after a sermon on Mark ix. 41—"Ye belong to Christ." The characters that belong to Christ—their privileges and their duties were noticed.

Netherton, *near Dudley.*—Our minister, Mr. Marshall, baptized three disciples of Christ in October; also on the last sabbath of December, three more were added to the church by baptism, and we are happy to say we have more candidates. J. D.

London, *Church Street, Blackfriars Road.*—On the last sabbath evening of last year, Mr. Barker preached from, "Them that honour me I will honour," and afterwards baptized three youths, one formerly, and two yet, in the sabbath school. There is a spirit of earnest inquiry among our upper-class scholars of both sexes.

G. S.

WALES.

Cardiff, Bethany.—Mr. Tilly immersed two females, Jan. 6. A young man was to have been immersed with them; he was at worship with us on the previous sabbath in his usual health; but on the following day (Monday), while attending to his duties as breaksman on the Taff Vale Line, he was knocked down by the engine, and the whole of the carriages passed over his body, crushing him frightfully; he was conveyed immediately to the infirmary. Mr. Tilly kindly remained with him through the night; the next day death put an end to his sufferings. On the following sabbath, at the baptismal service, Mr. T. improved his death by preaching a very solemn discourse.

J. J.

Mochdre, Montgomeryshire.—Oct. 28, one was buried with Christ in baptism; and on Lord's-day, Nov. 25, two were baptized by Mr. G. Phillips. The candidates were husband and wife, with their daughter. May many fathers like him say, Joshua-like, "As for me and my house, we will serve the Lord!"

Swansea—Our pastor, Mr. C. Short, A.M., immersed twenty-one believers on Dec. 2, and also the same number on Jan. 6. Many on both occasions were young, but were not received hastily. May they always "walk worthy the vocation wherewith they are called."

T. W.

Evenjobb, Radnorshire.—Oct. 14, we had a very interesting service, when seven candidates were immersed in the presence of a large number of spectators, by Mr. G. Phillips. One is a young man of much promise from the Independents.

Gladestry, Radnorshire.—On Lord's-day, Nov. 11, three were baptized by Mr. G. Phillips, after a discourse on believer's baptism.

Llanvihangel, Ebenezer.—Two young friends were baptized at this place, on a good confession of faith in the Redeemer, Nov. 25.

Aberdare, English.—Our esteemed pastor, Mr. James Owen, preached to a densely crowded congregation, on sabbath evening, Nov. 11, after which he baptized six believers in the Lord Jesus Christ. On this occasion there was to be another, a young lady, who had been a member of the Wesleyans for several years; but was hindered by her friends who are also Wesleyans. She, however, resolved to take up her cross and follow the Lamb whithersoever he goeth, and was immersed on Lord's-day, Dec. 9.

D. W.

Baptism Facts and Anecdotes.

WESLEYAN TEACHING ON BAPTISM.

OBSERVING, in December, that with the Wesleyan *Christian Miscellany* for January, an engraving would be given of John Wesley preaching on his father's tombstone at Epworth, and being well acquainted with that interesting spot, we ordered a copy. Glancing over its table of contents, one heading attracted our attention, for the words were familiar to us. On turning to the article at page 18, we found it was on the very subject of infant baptism. The reason for its appearance is given in the first sentence, which we believe to be quite correct. We have no doubt that our Wesleyan brethren, as well as other pædobaptists, hear it said, "I can't find it in the Bible," as "the reason often given by a parent for not having a child baptized.' The Wesleyans are usually very careful as to what they publish; we shall, therefore, take this little essay as an authorized exposition of their present views. Our readers will be amused by the line of logic the writer pursues. We now give them the first paragraphs, but they shall be treated with a perusal of all of them in future numbers of the *Reporter.*

"*I can't find it in the Bible.*"

SUCH is the reason often given by a parent for not having a child baptized. "I can't find it in the Bible: if I could see it there, I would have my child baptized at once." The answer to this objection is simple: "You may find it in the Bible if you look for it in a teachable spirit. Only bring to the reading of God's word the same fairness and candour with which you are expected to treat the things of every-day life, and you will have no difficulty in the matter." If, for instance, some one were to write word to you that Edward Clarke and his household were gone to Australia, and that William Jones and all his were gone with them, and that the household of Charles Evans had sailed in the same ship, you would at once understand that these three persons, their wives and all their children, old and young, had emigrated. You would never think of asking, "Have their children gone with them?" Yet, this is exactly what the Bible tells us about the baptism of three families in the days of the Apostles.

In Acts xvi. it is said of Lydia, "She was baptized and her household;" and of the jailer, "He was baptized and all his;" and in 1 Cor. i. St. Paul says, "I baptized also the household of Stephanas." Now, what you would naturally infer in the case of the emigrant families, you should also infer in the case of the baptized families; and that is, that the children were included, whatever might have been their age. With regard to the jailer, when the Apostle said to him, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," he could not possibly know of what the jailer's house consisted. He clearly meant what he said to apply to all his children, even to the babe in arms, which he might have had. If it had been intended that the children should be left out in the above baptisms, it would, according to the usual plan of the Scriptures, have been so said. Thus, in the last chapter of Genesis, when "all the house of Joseph, and his brethren, and his father's house," went up to bury his father, it is said, "Their little ones they left in the land of Goshen." The exception of the little ones is expressly mentioned. But there is nothing of the kind in the case of these baptisms.

Besides, the words "house" and "household" occur in many other passages of

Scripture, where they signify the whole family, without respect to the age of its members."

UNITED STATES.

They "can't find it in the Bible."—The *Watchman and Reflector* gives the following outline of changes in the pædobaptist churches:—"Formerly, if one was convinced that immersion alone is the baptism of the Bible, he was compelled to apply to a baptist minister and to unite with a baptist church. He had no election; for no pædobaptist church would tolerate such a heresy, and no pædobaptist minister would consent to immerse him. Now, if one who has been trained under pædobaptist influences desires to be immersed, in many cases both minister and church persuade him that he need not forsake his early home, for his old pastor will administer the ordinance, and the church will cheerfully receive him into membership. Immersion is not infrequent in Congregational and Episcopal churches, and in some Methodist churches has come to be the rule instead of the exception. . . . Formerly, if one doubted the obligation to bring his children to the font, he was refused admission to the church, and one who neglected duty in this particular was liable to discipline. But now candidates for membership may object to so much of the Articles of Faith and the Church Covenant as relates to infant baptism, and it is deliberately waived in their case to remove their scruples. They may repudiate their baptism on their parent's faith, and request to be baptized again on their own faith, and the request is freely granted. Ministers applying for ordination may confess that they can find no Scripture authority for infant baptism, and this is held to be no bar to their admission to pædobaptist pulpits."

METHODIST IMMERSION.

A CORRESPONDENT of the *Witness*, (Indianapolis), relates the following chapter in the history of a methodist minister in Indiana:—"A few converts desired baptism—or, in other words, wished to be immersed by the Rev. G. W. Walker, and, as in duty bound, they were forced to listen to a sermon on baptism, before doing so inconvenient and indecent a thing as they demanded. Our brother in his sermon, compared the three modes to three bank bills, two of which, (to wit, sprinkling and pouring) were decided to be current bills—the other bill (immersion) was doubtful, and by many good judges, declared to be counterfeit, and his own arguments all tended to throw doubt upon the genuineness of the bill, and yet immediately after he preached the sermon, he passed the bill upon several converts, who still have it in their possession. Verily, the legs of the lame are unequal."

WHOLESALE BAPTISM!

SEVERAL weeks since, the *N. Y. Observer* published a statement, that about 350 Africans who had been recovered from a slaver, and were re-shipped as free emigrants to the West India Colonies, were baptized by the Lord Bishop at St. Helena just prior to embarking, and received each a christian name. The writer says,—"Quite a difference of opinion exists in the community as to the scriptural authority for such a performance and to what end it was done, for they are as truly heathen in their knowledge of the rite as before they left their kraals, and they go away unaccompanied by any godfather or godmother, upon whom is laid the oversight of their morals and religious education."

Sabbath Schools and Education.

THE NEW PRESIDENT OF THE UNITED STATES.

ABRAHAM LINCOLN, the new president, will, it is expected, soon assume the important position he has been elected to occupy. He is, we hear, in many respects a remarkable man—remarkable in person, for he is considerably above six feet, strong in bone and sinew, but not handsome in feature, nor gainly in his movements—more remarkable for his readiness to turn his hand to anything, and hence his wonderful rise from a comparatively low station in life to the presidential chair. When he failed in one pursuit, he started in another, until by indomitable perseverance and great kindness of heart, he secured his object and the esteem of all who knew him. Like an oyster, he might be rough outside, but he was smooth within. One fact we were pleased to hear. When waited upon with the document which vouched his election, the gentlemen found him sitting outside his cottage in his shirt sleeves with the collar turned down over his neck; rising, he took the document, and looking at it, said, "There is something here, gentlemen, which will please a little old woman inside," referring to his wife. Here is another tale of him, which, if quite correct, is yet more pleasing

"*The New American President in a Sunday School.*—The following incident will exhibit Mr. Lincoln in one of those unobtrusive acts of goodness which adorn his life. The circumstance was related by a teacher from the Five Points House of Industry in this city:—'Our Sunday-school in the Five Points was assembled one sabbath morning, a few months since, when I noticed a tall and remarkable-looking man enter the room, and take a seat among us. He listened with fixed attention to our exercises, and his countenance manifested such genuine interest, that I approached him, and suggested that he might be willing to say something to the children. He accepted the invitation with evident pleasure, and, coming forward, began a simple address, which at once fascinated every little hearer, and hushed the room into silence. His language was strikingly beautiful, and his tones musical with intensest feeling. The little faces around would droop into sad conviction as he uttered sentences of warning, and would brighten into sunshine as he spoke cheerful words of promise. Once or twice he attempted to close his remarks, but the imperative shouts of 'Go on!' 'Oh, do go on!' would compel him to resume. As I looked upon the gaunt and sinewy frame of the stranger, and marked his powerful head and determined features, now touched into softness by the impressions of the moment, I felt an irrepressible curiosity to learn something more about him, and when he was quietly leaving the room, I begged to know his name. He courteously replied, 'It is Abraham Lincoln, from Illinois.'"

New York Tribune.

Religious Tracts.

JAMAICA.

EARLY in January we received a note from a missionary to this island, at that time in this country for his health, but who is about to hasten to the scene of his former labours, if he be not already on the way. Aware that we were in the habit of making grants of tracts he wrote:

"The interest you have always taken in the Jamaica mission leads me to believe that at the present time you will do what you can to help it. You are so fully acquainted with what is at present taking place in the island, that I need not write you respecting it. Suffice it to say, that the letters which came by last packet bring the pleasing intelligence that the good work is spreading on every side, so that there is reason to hope that every part of the island will speedily be favoured with the heavenly shower. Being about to return to Jamaica by the first suitable vessel which may offer, I have sought for and obtained grants of tracts from the Religious Tract Society and from the Tract Society of Dublin. I am anxious to obtain a good supply of tracts on baptism, to be circulated, for the most part, amongst those (and there are many thousands) who have enrolled themselves as anxious inquirers in connexion with our churches. Can you, dear sir, make me a grant? Or if not, can you not find some generous friend near you who will be willing to supply what is necessary to obtain them. It is important that our people should become not merely baptists, but intelligent baptists, and I feel persuaded that some of your tracts, with God's blessing, would be the means of making them such. Wishing you, dear sir, great success in your many labours," &c.

We have forwarded 1000 four page tracts, and a supply of our Magazines, Reward Books, Reading Lessons, Reading and Spelling Books, &c.

Intelligence.

BAPTIST.

FOREIGN.

Germany.—Mr. Oncken writes:—"Immediately after the conference, missionary work called me to the south. On this tour my heart has been elated with joy in the Holy Spirit in seeing the grace of God in so many of God's dear children. I visited a number of churches in Wurtemburg, Baden, Hesse Darmstadt, Hesse Cassel, and Hanover, preaching everywhere unmolested to small and large assemblies. At Cassel I had a numerous audience of Jews, Gentiles, and Christians, though the barbarous laws enacted under Hassenpflug are still in force against us. The churches I found everywhere in a healthy condition, characterised by a missionary spirit, sound in the faith and holy in their life and conversation. Labourers! was the appeal made to me wherever I went. At Frankfort I immersed five converts in the Maine, among them two individuals from the famous city of Worms, a place I had previously visited, and where I had preached at a widow's house. Oh, the delight it gives the heart to visit the spots where the Lord has made bare his arm in the salvation of sinners, and where these are sweetly joined together after the divine model of one faith, one Lord, one baptism. Eternal blessings on Jehovah's name for all the wonderful works wrought in Germany through our feeble instrumentality!"

DOMESTIC.

Birmingham, *Lodge Road, Hockley.*—The friends who were driven away from Bond Street Chapel, where many of them and their parents had long worshipped, found a shelter for a season in the Temperance Hall, Anne Street. They have now erected and opened a new chapel in the above position. Our readers are aware of the facts—how, soon after Mr. Chew had become pastor in Bond Street, he adopted the views of Alexander Campbell, of Virginia, and then, baptizing a great number of young people, obtained their support, and so took, and yet holds, tenacious possession of the property. We may, indeed, rejoice that this is all that eccentric individual can do. Here he cannot be, as "Campbellism" is in the Southern States, supported by the money of slaveholders. The new place of worship is a neat structure, which will seat 400, and was opened on Lord's-day, Dec. 9, with sermons by Messrs. McLean, Vince, and Varley. Next evening, a tea meeting of 350 was held, when ministers and friends of various denominations cheered us with their addresses and countenance. One of these friends related the apposite fable of how the hedgehog being admitted by the hare into his abode, soon set up his prickles, and told the hare he might now go himself if he did not like his company. The cost of the new erection is £500, but a large debt remains. It is intended to build a place to seat 1000, and use this for schools, if the cause prospers. This is probable, as there are about one hundred and twenty members at present. They are well supplied with ministerial service, and intend to go on that plan until they are able to *keep*, not *starve*, a regular minister. At the Hall in Anne Street the young friends could not be employed, now there is a wide sphere of usefulness around them. We cordially wish them the Divine blessing, and pray that as they have considered the things which make for peace, the God of love and peace may be with them.

London, *Salter's Hall.*—We have an annual tea meeting of a peculiar character, which, this year, was held, Jan. 8, and consisted chiefly of the poor who are visited by our tract distributors, who had not only an ample supply of eatables, but Testaments and religious books were gratuitously distributed. Our young friends waited on the visitors, and others entertained them with "music and song." A public meeting was then held. About seven hundred were present, Mr. Hobson, the pastor, presiding. Several cheering and instructive addresses were delivered. I have been in London about thirty years, but I never saw a more pleasing sight. I cannot but regard it as a move in the right direction. All present were much delighted and edified. "The poor ye have always with you, and when ye will ye may do them good." E. M.

Lower Edmonton.—The new, neat, and commodious chapel at this London suburb was opened for Divine worship on new year's day with sermons by the Hon. and Rev. Baptist Noel, and Dr. James Hamilton of the Scotch Church. On the next sabbath-day the Rev. J. H. Wilson, of Aberdeen, preached twice. The cost of the erection is £1,200. The collections were £50, which, with the subscriptions, make £700, leaving £500 unpaid.

Louth.—Mr. W. Orton, pastor of the General Baptist church, in Northgate, has been presented by his friends with a purse of gold, in token of their high esteem of his ministerial character and services.

Burton-on-Trent—The baptist chapel, Station Street, was destroyed by fire on Monday, Dec. 31. Mr. A. Pitt, the minister, says, "Last Lord's-day evening I baptized four persons, two husbands and their wives, before a goodly company. I announced a watch-night service for the next evening, a lecture on the Thursday evening, an inquirers' meeting at its close, also a sermon next sabbath evening to the young. But little did we think the sad reverse that awaited us! On Monday, at three o'clock, word was brought me 'that Salem Chapel was in flames.' When I got there, three engines were at work; from every window the flames were rolling out as from a furnace. At five o'clock the fire was completely subdued, and nought but a blackened, charred, burnt mass remained of our once commodious and loved sanctuary. The fire must have been long at work before it was discovered, which was at three, p.m. When an alarm was given the greater part of the interior was found to be one sheet of flame. Much destruction had been effected before the engines could reach the place. An effort had been set on foot five weeks before to free the chapel from a debt of £350, and this effort was likely soon to result in its complete extinction. Several important alterations and improvements had also been made inside the chapel, involving a considerable outlay. The church and congregation were gradually increasing. Many chieftains in satan's ranks had been enlisted in the service of Jesus Christ amongst us. God, of a truth, was greatly blessing and prospering us. O my God, give us grace to say 'Thy will be done!' The chapel was insured for £300, but £800, it is thought, will be necessary to repair the ruin. Will the friends of Jesus help? This is a day of darkness and trouble; we are without our sabbath home, but 'Jehovah Jireh.' The origin of the fire is wrapt in mystery; we are shut up to the conclusion that it must have issued in some way unknown from one of two fires in the vestry left burning on Sunday evening. Since writing the above, the trustees and committee of the Guildhall Lecture-room and Young Men's Christian Institute, have kindly placed their accommodation at our service on Sundays; also the trustees of the British School have kindly offered us their premises for our sabbath schools. Indeed Churchmen and Dissenters have vied with each other in practical expressions of sympathy."

H. G. Guinness has addressed a letter to *The American Presbyterian*, denying that he has joined the Plymouth Brethren, and alleging that his baptism left him purposely on the perfectly unsectarian ground he has hitherto occupied, connected with no religious denomination.

Pædobaptist Testimonies.—Dr. C. L. Carson, of Coleraine, says:—"I have just read a little work called 'Testimonies of Eminent Pædobaptists concerning the Ordinance of Baptism.' It is published by Simpkin and Marshall, London; price, only sixpence. It contains short extracts from nearly all those parties who have ever written in favour of infant sprinkling, and the result is, that the immersion of believers is incontrovertibly proved, out of the mouth of our opponents, to have been the only sort of baptism practised or enjoined in apostolic times. Of all the small works which have been printed on baptism, I regard this one as by far the most interesting, useful, and important. I would recommend every baptist in the empire to purchase a few copies, and lend them wherever they are likely to be read. I am following this course myself, and the infant sprinklers who read the little work are surprised beyond measure at the admissions of their own advocates. It staggers them at once and completely. I wish some of your readers would take it into their heads to send a few thousand copies into Ireland for gratuitous circulation. They would do a deal of good. I request that the editor of this little work will send me his name and address, if he should happen to see this letter, as I want to write to him."

Portadown, *Ireland.*—During the past two years more persons have been baptized in Ireland on a profession of their faith than were during the preceding twenty years, the attention of christians in every part of the country having been directed to the examination of the subject, and in several towns, where two years ago there was not a single baptist, there is now a flourishing church. Portadown was about the last place where a baptist church might have been expected to be formed, and yet within the past three months, in the midst of reproach and opposition, a church has been formed, which has now fifteen members, and there is every prospect, under God's blessing, of continued increase and prosperity. The Town-hall, which is a noble building, has been rented by them for twelve months on the sabbath, for which period the pastoral care of the church has been undertaken by Mr. Charles Morgan.

Whitebrook, *near Coleford.*—On new year's day very interesting religious services were held in connection with the opening of new school rooms and the re-opening of the chapel, which had been closed for improvements.

Bristol.—The friends who have met at Cooper's Hall for the past four years, have purchased the old chapel at Pithay. The cost of purchase was £800, and the necessary improvements will require £100 more.

A Curious Epistle.—Rev. T. Price, of Aberdare, gives a literal copy of a letter he received from a couple of wandering itinerants—very likely Mormonite missionaries. "To the Rev. Mr. Price, Minister of Calvaria Chapel of the Baptisim Congration—Sir, we are sorry to say that this world is a platform or Stage a Preching of the Gospel is like a ballet singer or a trade or peep show Parcel of shoe black or Tinkers to make trade of it at London many places it taken as Theaters & play houses but the Gospel must be Preach all over the world first and all the Gentiles will be deceivd by saying which Mathew Mark Luke & John believing in Christ is diffrent and this the lessons that the learn in the House of Great Babylon and is sure to fall we have maid up our mind to call on you at Aberdaer allso at Merthir and through Glamorgan shire and Wels all together Carmarthen shire Pemrock shire and Cardigan shire allso Brecon shire and through stafford shire and back to London other parties have agreed to go through part of Great Britain Sir will you bee plase to puplish the meting to diffrant denominations we let them know diffrant languages and we endevour to let them know the diffarance between the House of God and the House of Babylon the Apostles said the harvest is great but the work men is scarce pray that the Lord of the Harvest to send workmen to his harvest it will take many days before we can let them know the secret it will take 6 or 7 night runing worthy are the worthy are work man of his wages the expence will be a 1d. a night Plase not to forgt sir in puplish munday December the 3 at 7 a clock Mr. Charle Daily from the Borough south wark London and Mr. John Evans from the same." "Dear sir we have forget mention in our last letter Plase collect all the Chapels Churches both English and welch at Aerdder and let us know their number you would satisfy us very much in so doing you will be kind a nough to publish the metings at yours and all the rest of them it will be only a 1d each at the door no more from us at present Mr. Baily dito Mr. Evans."

Anstruther, *Scotland.*—A baptist church of twenty members was formed here in Nov., 1859. Since then, Mr. J. C. Brown, from Regent's Park College, has laboured amongst them. Their place of worship being very inconvenient, a new chapel has been erected, which was opened, Dec. 5, with a sermon by Mr. Watson, of Edinburgh, and a pleasant tea-meeting. The late Dr. Chalmers was born and brought up in this town.

Offord, *Hunts.*—On relinquishing the pastorate of the baptist church at this place, Mr. Dyson was presented with the "works of John Bunyan," in three handsome volumes, as a token of esteem and affection.

Hengoed, *Glamorganshire.*—The third Jubilee of the building of the chapel was held Dec. 27. It appears that the church was formed in 1650, though its members were scattered over various parts of the country. About 4000 members have been admitted to its fellowship, and from this ancient church and its ten branches as many as 100 churches have been formed. Sermons were preached, and addresses delivered, in which much information was given of the former and present state of the baptists in Wales, which we hope to see in print.

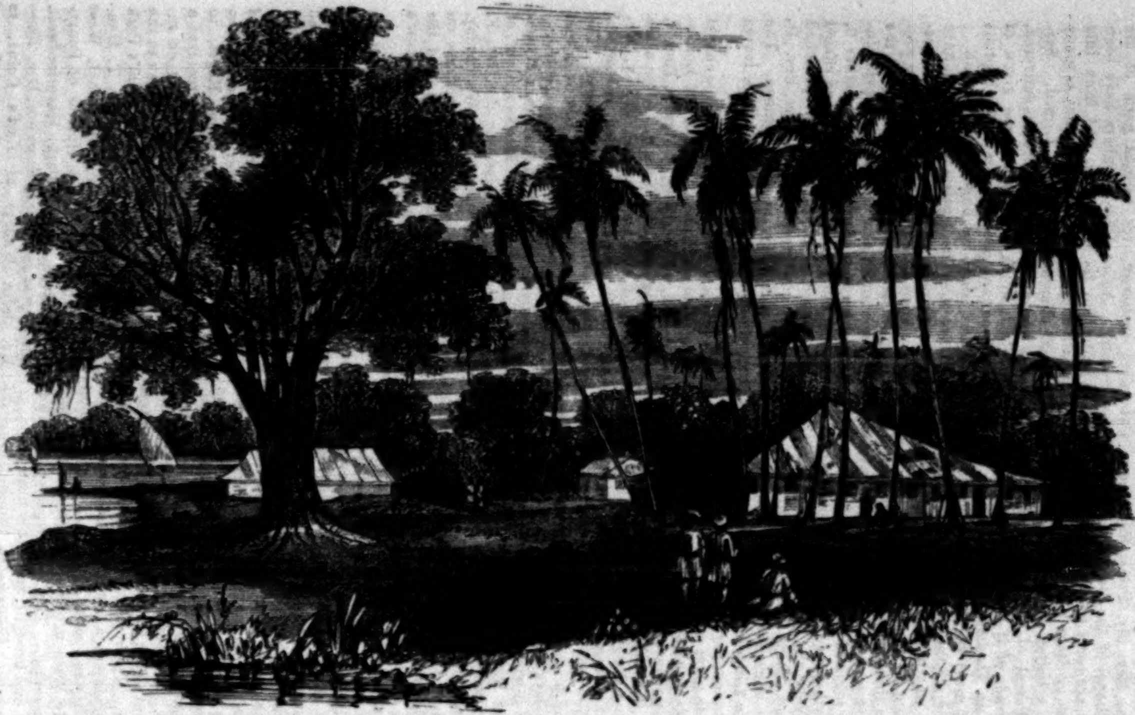
Bilston.—The baptists in this town have long required a more suitable place of worship. Soon after the settlement of the present minister, it was resolved to convert the old place into a new one, and to provide increased accommodation. On December 9, the admirably neat and well-finished chapel was opened. Lord Teynham preached morning and evening, and the Rev. D. Evans, of Dudley, in the afternoon. The collections amounted to £50. This leaves about £120 deficient.

Wantage, *Berks.*—The new baptist chapel was opened on Friday, Nov. 30, and Lord's-day, Dec. 2, with sermons by Messrs. Tucker, Martin (Oxford), and Scorey. After a tea meeting of two hundred, on Friday, Mr. Aikenhead, the pastor, presided, and several ministers addressed the assembly. The new place, which is much admired, cost £1,450, and £850 has now been secured.

Immersion of a Congregational Minister.—The Rev. John MacNaughton, of Avon-bridge, was baptized by the Rev. F. Johnstone, of Edinburgh, on Wednesday, January 9th, when he gave an address on his embracing believer's baptism, and the pleasure he had in obeying the Saviour's command in that ordinance.

Bootle, *near Liverpool.*—Mr. Joseph, on retiring from eleven years pastorate of the baptist church, was presented by his friends with a silk purse containing one hundred and ten guineas, as an expression of cordial christian regard.

Removals.—Mr. Morris S. Ridley of Rawdon College, to Lydney, Gloucestershire.—Mr. J. Lewis of Houghton Regis, to Clover Street, Chatham. Mr. L. received a handsome present at a tea-meeting on retiring, the Vicar sending one guinea to the fund.—Mr. W. H. Wylie of Regent's Park College, to Ramsey, Hunts.—Mr. T. Hanson of Idle, Yorkshire, to Bethel, West Bromwich.—Mr. Henry Harries of Pontypool College, to Hill-Park, Haverfordwest. Mr. H. was recognized as pastor, Dec. 23.—Mr. John Walters of Earl's Colne, to Broughton, Hants.—Mr. Thomas Rees of Pontypool College, to Newtown, Montgomeryshire.—Mr. Isaac Edwards of Pontypool College, to Llanidloes, Montgomeryshire.



MUTWAHL, CEYLON.

MISSIONARY.

AN EARNEST APPEAL FOR JAMAICA.

THREE baptist missionaries from Jamaica, now in this country, have issued the following earnest and urgent appeal for help in carrying on the good work of christian instruction among the thousands of anxious inquirers, who have been convinced of sin by the Holy Spirit in that island. We cheerfully publish their appeal; and most earnestly hope that it will not be passed by, but meet with a prompt and generous response from British christians, especially from baptist churches and congregations. A year ago many were lamenting the comparatively low state of religion in the island, and gladly would they have given much to secure for it a revival. God has GIVEN one, without money or price, proving us herewith whether we will aid in it or not.

"*The Religious Awakening in Jamaica.*

DEAR FRIENDS,—You are already acquainted with the recent manifestations of God's power and mercy in Jamaica. Places of worship in different parts of the island are too small to accommodate the numbers who flock together to worship God. The ministers of the gospel, always too few, are now completely overwhelmed with their multiplied and multiplying labours. No means at present exist in this country for sending forth additional labourers into that interesting field. Something must, however, be done, rightly to direct the many thousands who are anxiously asking what they must do to be saved. The latest communications show that upwards of 20,000 are deeply anxious respecting their salvation. There is in the island a class of black and coloured men, deacons and leaders, qualified to read and explain the Word of God, and to aid the ministers of the gospel in their present arduous duties. These persons are, however, dependent on their daily earnings for the support of themselves and their families. They cannot, therefore, be engaged in this kind of service altogether without pecuniary aid. Still, this outlay would be but small, compared with the importance of the work itself. Twenty or twenty-five pounds each would, it is believed, meet the necessity of the case. The number employed ought not to be less than fifty. It is proposed that the engagement itself should be but temporary—say for twelve months—so that no permanent charge would be incurred; but such an agency employed for that time would be of vast service. The agents employed will be carefully selected by the Baptist Missionary Society already existing in Jamaica. One thousand pounds wisely expended now will be of incalculable benefit in the future history of the cause of Christ. We place this appeal before the christian people of Britain with the fullest confidence. The church has been earnestly praying for the outpouring of the Holy Spirit. The religious awakening in Jamaica is beyond all doubt the result of that Spirit's work. Where God gives his blessing in answer to prayer, his people surely will not withhold their aid. That which is done should be done promptly. Ministers are sinking beneath the burden of their toils: souls are mourning for want of spiritual counsel. Brethren and sisters in Christ, aid us! Aid us now! Aid us by your prayer and your contributions in behalf of a people whose welfare, both temporal and spiritual, has so often awakened your benevolence and zeal.

It is with the full concurrence of the committee of the Baptist Missionary Society that we make this appeal for temporary aid to meet the present emergency. The secretaries of that society will gladly receive contributions for this purpose. The Rev. C. J. Middleditch, of the Baptist Irish Society, has kindly consented to act on our behalf, and will forward to Jamaica whatever may be raised for this urgent work.

One of our number, Mr. Henderson, hopes to return in the early part of next month to the sphere of labour which he has long occupied. May he be the bearer of good tidings to the churches of Christ in that land!

We are, dear friends,
Yours in the gospel of Christ,
J. E. HENDERSON,
EDWARD HEWITT,
THOMAS GOULD."

Baptist Mission House,
33, *Moorgate Street, London, E.C.*

Mr Henderson says—

"Although it was my intention to tarry a little longer here, I dare not now do so. The entreaties of my brethren and people to come back at once are too earnest and piteous to admit of my remaining here a moment longer than necessary. The packet which leaves on the 2nd of February will convey me to my beloved people, and place me in the very midst of the exciting and glorious events that are happening. My family will follow by the first sailing vessel that leaves afterwards. Oh that some men of God would offer for God's work in Jamaica!

Our own brethren are well at present, and write, 'We were never so happy.' Two brethren, however, belonging to other societies have become seriously ill, and it will be physically impossible for those connected with our own society long to continue to meet the fearful demands now made upon them. Surely the appeal already referred to will